

then they call prohibitions who vote as they pray "cranks." After pursuing this inconsistent policy for years the Deacon now wonders why the dram-shop holds out so long against his 364 days of prayer for the destruction of the traffic, and that the saloon power seems greater than ever. The Deacon has gotten himself into this wretched dilemma by the persistent use of his novel non-partisan fizzle gun, open at both ends and discharging blank cartridges in opposite directions. Sensible men who follow their convictions instead of blind partisan prejudices will tell the deacon that if he will dismount the played-out and inefficient double-mouthed non partisan gun and use the new and true "prohibition party gun," with but one mouth and ammunition that has fire in it, he will witness entirely different results. Let him see to it that his prayers and his votes are put in together on top of the powder; then his prayers and his votes will go together and strike the same spot; and very soon the powers of darkness will be shaken and the people will say that Deacon Wiseman has learned to "vote just as he prays," and the saloons must go.

Stop praying like a Christian and voting like the devil; then the voter can adopt the language of the poet and say:

"So let our lips and votes express,  
The holy gospel we profess."

Direct your prayers and your ballots for the same point—the unconditional overthrow of the saloon. Success cannot come as long as professed Christians consent to its perpetuation by endorsing the compromise measures of high license and state agency. Away with all compromise, concession and cowardice! Pray and vote right! Be true to God and home and our republic, and very soon the grand victory will come and the valleys and the hilltops shall echo and re-echo the glad shouts of the people as they witness the complete suppression of the terrible traffic. Pray right, and vote right, and victory is sure to come. Now we presume that this same deacon is a leading spirit in one of the richest and most fashionable churches located somewhere on Broad way, (high license) which runs thru the valley of darkness, (legalized saloons) and direct from there to the city of destruction, (hades.) The deacon has adopted the use of a very novel gun which is open at both ends and shoots in opposite directions. The deacon is using this wonderful gun, puts the powder, (his will power) in the middle of the gun and then packs his prayers on top of the powder and his votes on the under side of the powder. When he fires this peculiar gun which is usually set at an angle of forty five degrees, his prayers go upward for prohibition, home and heaven, but never ascend higher than his head; but his votes descend downward for high license, saloons and eternal damnation, and go down to the lowest hell.

Let us stop a moment and pause to see whether if as the saloonist argues that if a man takes a drink of whiskey that it is his

own business; for such is the apology the saloon keeper offers by way of argument. Allow me to illustrate one single case: When but a short time ago, Bob Poland and Coon Parker were drinking in Heflin, Alabama, and in their spree ran a car off the switch and out on the main track down the grade till it stopped on a high trestle, it became the southern railroad's business. And when a loaded freight train came along and rushed into the car, causing a \$100,000 wreck, and destroying much valuable merchandise, it became the business of a great many merchants and shippers, as well as the railroad. And when three dead bodies were dug out from under the wreck, it became the business of some wives and orphans. And when the tax payers are called upon to support the families whose natural providers had thus been suddenly taken away, it will become the business of several other people.

One man's drinking often becomes the business of several hundreds and sometimes thousands of people. This curse fills 100,000 graves annually, and according to statistics 400,000 orphans who are forced to live on the cold charities of the people of this country. How can this greatest of all evils be met? I say only by being true to God and to ourselves.

N. Georgetown, O.

## Home Circle

### HOME

T. B. CANNON

That word touches every fibre of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. To the little child, home is his world. He knows no other—the father's love, the mother's smile, the sister's embrace, the brother's welcome.

Ask the man of mature years, whose brow is furrowed with the cares of finance and business, what is the word that brings the greatest joy and the most pleasant memories to him, and he will spell it with these four letters "h o m e !" There is one vision that never fades from the soul, and that is the vision of mother and home. Let him stand on the seashore and view the mighty ocean, or climb the mountain peak to behold the wonderful works of God, or be in the din of battle, or travel in foreign lands for pleasure or knowledge, and everywhere there comes one sweet strain, "My home."

Every home should be as a city set on a hill that cannot be hid. Out of it should flow those influences which are the natural offspring of a high and harmonious home life. The home is the fountain of civilization. Our laws are largely made in the home. The things said and done there give character. More than sermons, lectures, newspapers, or books, the influences of home perpetuate themselves. Long after the grass has grown over the graves of father and mother, the influence of their life will be like throwing the pebble in the pond; the wave-

lets will widen on and on to the farther shores of time.

He who has no home has not the sweetest pleasures of life. He feels not the thousand endearments that cluster around that hallowed spot called home.

One bitter word may disquiet the home a whole day. So do kind acts, speak gentle words, make glad the home, where peace and blessing dwell. There is music in the word "home." It brings a bewitching strain from the harp of memory. It may be rough to the stranger, but to us it is "the dear old home."—*Religious Telescope.*

### Retaining One's Youth

Presbyterian.

The chief thing to be guarded against by the woman who is approaching middle age, is satisfaction with the commonplaces of life. She forgets that the world contains anything new, at least for her, and settles into a deadly round of ordinary duties, that ages her more than anything else. If any one (man or woman) desires to retain his youth, he must keep up those enthusiasms that are the mark of youth. Men are more apt to do this because they come more actively in contact with constantly varying phases of life. Women, however, shut themselves up to the constant cares of home and babies, or the ceaseless round of social functions, until the mind loses its vigor and elasticity. It is no longer able to receive and give off vividly new impressions.

The remedy does not lie in neglect of the duties devolving upon her, while she rushes about after something new. It lies more in woman's mental attitude; her ability to be interested in things outside of herself and beyond her immediate range.

This is one reason why some mothers of large families retain a marvelous appearance of youth. They have allowed themselves to be interested in those things which attract their children, instead of considering these as beneath them. They have cultivated the faculty of viewing affairs with a youthful enthusiasm, while judging them from the standpoint of mature experience.

If you are growing middle aged and haven't a hobby, get one, if you must buy, beg or steal it. If you have seen all the world and the fulness thereof, do not become blase. There are still some things left in heaven and earth that you and Horatio, with all your knowledge, have never dreamed of.

## Our Young People

THE NEW YEAR—Matt. 13:51,52; Luke 5:36-39

Topic for Dec 30. The old and new: Your purposes. A new year, a new century, a new life.

### A NEW YEAR'S SERVICE

Divide the meeting into two periods: "A Look Backward," and "A Look Forward." After the opening exercises devote ten or fifteen minutes to an open parliament on "Best things in our society," and "Best things in my Christian experience." After a series of prayers and a song, have another open parliament on "Some new things the society needs," and "New endeavors I mean to adopt with the New